

1-1-2020

Where energy flows, passion grows: testing a moderated mediation model of work passion through a cross-cultural lens

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Recommended Citation

Weng, Qingxiong; Pervez Butt, Hirra; Almeida, Shamika; Ahmed, Bilal; Obaid, Asfia; Burhan, Muhammad; and Tariq, Hussain, "Where energy flows, passion grows: testing a moderated mediation model of work passion through a cross-cultural lens" (2020). *Faculty of Business and Law - Papers*. 66.
<https://ro.uow.edu.au/balpapers/66>

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Publication Details

Weng, Q., Pervez Butt, H., Almeida, S., Ahmed, B., Obaid, A., Burhan, M. & Tariq, H. (2020). Where energy flows, passion grows: testing a moderated mediation model of work passion through a cross-cultural lens. *Current Psychology*, Online First 1-15.

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Keywords: *Work passion; relational energy; culture (Anglo culture vs. Confucian Asian culture); leader-follower relationship; crossover theory;*

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Introduction

“The world will belong to passionate, driven leaders...people who not only have enormous amounts of energy but who can energize those whom they lead.” - Jack Welch (Former GE CEO)

Hiring individuals who value their work, who are keen learners and dedicated towards their work, i.e., passionate employees is critical to the organizational agility, success and market leadership. Contemporary organizations increasingly emphasize the pursuit of passion: companies shape their hiring practices to focus on passion, develop procedures to help their employees attain higher levels passion, and fire employees who are no longer passionate about their work (Duckworth, 2016; Wolf, Lee, Sah, & Brooks, 2016). Work passion is defined as an enduring, positive, internalized state of contentment resulting from favorable cognitive and affective work appraisals (Zigarmi, Houson, Diehl, & Witt, 2010). Having work passion leads to numerous positive work outcomes such as work satisfaction and psychological well-being (Burke & Fiksenbaum, 2009) and job performance (e.g., Astakhova & Porter, 2015; Burke, Astakhova, & Hang, 2015; Jachimowicz, Wihler, & Galinsky, 2018; McAllister, Harris, Hochwarter, Perrewé, & Ferris, 2017). Hence, passion for work is an essential ingredient of an exemplary employee, and it is in organizational interest to invest in the optimal engagement of employees while continuously keeping the work passion alive in them.

Despite the emphasis given by both researchers and practitioners on the pursuit of passion, our knowledge of work passion is still modest (Perrewé, Hochwarter, Ferris, McAllister, & Harris, 2014), of particular significance are the mechanisms through which passion is fueled in employees. In the existing literature, scholarship frequently demonstrates that leaders' behaviors influence followers' behaviors (e.g., Bakker, Westman, & Hetty van Emmerik, 2009;

Greenbaum, Mawritz, Bonner, Webster, & Kim, 2018; Liu, Liao, & Loi, 2012; Tariq & Ding, 2018). Various studies have demonstrated the influence that the work passion of leaders has on the work passion of followers (e.g., see Butt, Tariq, Weng, & Sohail, 2019; Li, Zhang, & Yang, 2017). Existing researches have accounted for the mediating mechanism to be that of crossover, such as emotional contagion (Li et al., 2017) and personal identification (Butt et al., in press), through which leaders can invigorate a sense of passion in their followers. Indirect crossover of emotions, attitudes and behaviors can occur within individuals in the same domain (e.g., work or family) via various social interaction mechanisms (Westman, 2001). We expand this line of research and explore a social interaction mediating mechanism in the indirect crossover of work passion from leaders to followers through relational energy.

As workplaces are increasingly interactive, understanding the role that energy, a fundamental element of thriving (Spreitzer, Sutcliffe, Dutton, Sonenshein, & Grant, 2005), plays in social and relational processes is of particular significance (Owens, Baker, Sumpter, & Cameron, 2016). Research has explained the link between various energy-related constructs with leadership (Atwater & Carmeli, 2009; Carmeli, Ben-Hador, Waldman, & Rupp, 2009; Uhl-Bien, 2006) as a critical means by which leaders can inspire, motivate, and energize other employees. Human energy has contagious properties which entail a transfer of capacity for action or other enabling properties (McDaniel, 2011). Leaders with a high level of work passion can bring a certain level of energy during their interaction with followers as passionate individuals are enthused towards displaying their passion for work (Cardon, 2008; Li et al., 2017).

Relational energy is exchanged within an interpersonal interaction where an individual decides how much effort to invest in goal-related activities after interpreting someone else's energy level (McDaniel, 2011). In agreement with these arguments, we argue that passionate

leaders positively influence their interpersonal interactions with their followers, i.e., their relational energy. Consequently, this leads to the followers feeling a heightened sense of liking and motivation towards their work, i.e., work passion.

Furthermore, we aim to examine the role of culture to understand the crossover of work passion within the leader-follower relationship, as cultural values can play a critical role in the dynamics of interpersonal relations within a leader-follower dyad (Brislin, 2000; Vogel et al., 2015). In this paper, we question whether a leader's work passion stimulates similar crossover effects on followers' work passion across various cultures. Specifically, we focus on a cross-cultural examination of work passion via relational energy within the leader-follower relationship in Western cultures (e.g., Canada) and Confucian Asian Cultures (e.g., China). Different cultures have different social norms and expectations of their members. Typically, Confucian Asian cultures emphasize hierarchical status differences, while Western cultures deemphasize status differences (Hofstede, Hofstede, & Minkov, 2010; Vogel et al., 2015).

Similarly, various cultures perceive high arousal positive expression of enthusiastic emotions differently (Tsai, Knutson, & Fung, 2006). Typically, hierarchical status differences and expression of low arousal positive states (i.e., being calm, relaxed, and serene; Tsai et al., 2006) are befitting to Confucian Asian culture. This leads to the assumption that within such a cultural context, the relational energy will have a lesser valence in an interaction with a passionate leader in comparison to an Anglo culture. Hence, the present study aims to study cross-cultural differences to explain the differences in the crossover effects of a leader's work passion on follower's relational energy, leading towards work passion in followers.

The present study has a twofold purpose. First, we test the indirect effect of a leader's work passion on follower's work passion and consider follower's relational energy as a

mediating mechanism in this process, thus, extending the research on the mechanisms to stimulate work passion in employees. Additionally, we aim to contribute to the leadership literature by exploring the critical role of leaders' behavior on that of their followers. Second, our theoretical framework elucidates a cultural perspective. Cross-cultural leadership research shows that the influence of positive and effective leader behaviors do not generalize across cultures (Tsui, Nifadkar, & Ou, 2007).

Similarly, a set of contingencies that may affect the functioning of relational energy is dependent on the cultural orientation of the focal person expressing relational energy (energizer), and the cultural norms of the setting in which the expression occurs (McDaniel, 2011; Owens et al., 2016). Therefore, we intend to understand the moderating effect of two distinct cultures (Anglo culture vs. Confucian Asian) in the relationship between leader's work passion and follower's relational energy, and how it will ultimately generate higher or lower work passion in followers. Our cross-cultural moderated mediation model of work passion within a leader-follower relationship is represented in Figure 1.

>Please insert Figure 1, about here<

Literature review and hypotheses development

Energy, or as said in Chinese “chi” is what relates us all and is a fundamental property of modern workplaces (Spreitzer, Lam, & Quinn, 2011). The “energy” of an employee quantifies his or her mental engagement, enthusiasm, and willingness to commit efforts to possibilities (Cross, Baker, & Parker, 2003, p. 51). Emotional energy is sourced via various avenues, and it can be influenced by the relational events of work (Baker, 2019; Bakker, Sanz-Vergel, Rodríguez-Muñoz, & Antino, 2019). The notion of ‘Relational energy’ represents the emotional energy generated or depleted in social interactions and is sourced primarily from interactions.

Viewing energy from a relational perspective is imperative as workplaces have become increasingly interdependent in recent years (Griffin, Neal, & Parker, 2007) and require individuals to align with a work group, team, and/or the organization (Mathieu, Maynard, Rapp, & Gilson, 2008). Positive energy from one individual can enhance other organizational participants' motivation to work due to its contagious nature (Quinn, Spreitzer, & Lam, 2012; Schippers & Hogenes, 2011). According to Owens et al. (2016) relational energy is defined as 'a heightened level of psychological resourcefulness generated from interpersonal interactions that enhance one's capacity to do work' (p. 37).

Organizations, as a social system, are built upon interdependent individuals (Katz & Kahn, 1966; Thibaut, 2017) whose social interactions are not void of relational energy. The literature on relational energy classifies the interacting partners as the givers of energy or the receivers of energy (McDaniel, 2011). Recently, Owens et al. (2016) investigated the phenomenon of relational energy in the leader-follower relationship from the perspective of subordinates (i.e., receivers of energy). The subordinates stated that their relational energizer made them feel as if they could work harder, enjoy their work, or be motivated to stick to their tasks. For example, "She . . . keeps me motivated to keep up the hard work," "I was very motivated to do better at work," "[This person] made me want to achieve more in work," (Owens et al., 2016, p. 37). These results are consistent with the process of social contagion, which states that social interactions result in social transference of attitudes (Bakker & Xanthopoulou, 2009; Paxton, Schutz, Wertheim, & Muir, 1999), motivation (Radel, Sarrazin, Legrain, & Wild, 2010), and behaviors (Butt et al., 2019; Li et al., 2017; Li, Wang, Yang, & Liu, 2016). Authority and power possessed by the leaders can be used as mechanisms for persuasion, providing resources, or exchanging information (DeRue & Ashford, 2010). Similarly, leaders can use energy-related

constructs (Atwater & Carmeli, 2009; Carmeli et al., 2009) to inspire, motivate, and energize employees. In this regard, leaders have an important role to play in influencing their followers, and their behaviors (Bakker et al., 2009; Greenbaum et al., 2018; Tariq & Ding, 2018).

Extant research on work passion espouses that passionate leaders are enthused towards displaying their passion for work with the people they interact with (Cardon, 2008) and invigorate passion in them (e.g., see Butt et al., 2019; Li et al., 2017). Existing researches have accounted for the mediating mechanism to be that of crossover, such as emotional contagion (Li et al., 2017) and personal identification (Butt et al., 2019), through which leaders can stimulate a sense of passion in followers. We extend this line of research by introducing relational energy as an underlying mechanism to explain the transfer of leaders' passion to their followers. By doing so, we integrate the relational energy literature with crossover theory. We argue that a passionate leader can play the role of an 'energy source' or act as an energizer who initiates a relational energy mechanism in their interactions with their followers, which leads them to cultivate relational energy and develop a passion for work.

As explained above, relational energy has contagious properties which entail a transfer of capacity for action or other enabling properties (McDaniel, 2011). Relational energy generated in workplace interactions stimulates attitudinal and behavioral outcomes (Owens et al., 2016), as they provide helpful psychological resources for their work role. Considering the outcomes associated with relational energy, we shed light on another outcome (work passion) that can be a result of relational energy generated during leader-follower interaction. It is plausible that passionate leaders (energizers) can stimulate relational energy through energetic interactions for their interacting partners, i.e., followers (energized) while developing in them a heightened sense of passion and motivation for work. Thus, we propose the following hypothesis:

Hypothesis 1: Follower's relational energy mediates the relationship of leader's work passion and follower's work passion.

In an attempt to fully understand the crossover of work passion within the leader-follower relationship through follower relational energy, we introduce culture as a social cue or factor because it plays a critical role in the dynamics of the interpersonal relationship of the leader-follower dyad. Culture “imposes a set of lenses for seeing the world” (Triandis, 1994, p. 13) which leads to consistent patterns of social behavior, communication, and expectations among individuals of a culture (Hofsteds, 1980), and shapes the behavioral norms and standards within a particular group (Vogel et al., 2015). Hofstede et al. (2010) argued that different cultures have different expectations of what is expected from their members in a social system. In line with this, Vogel et al. (2015) argued and found that different cultures have dissimilar norms about interpersonal interactions, for example, how leaders should behave or treat their followers.

Moreover, by definition, relational energy is instituted within the social milieu in which it operates. Thus, cultural considerations are an essential part of it (Bond & Smith, 1996). As individuals are continually regulating their emotions to display what is culturally and socially normative to conform to ‘feeling rules’ (Elfenbein, 2007), they may also regulate their emotions and behaviors to adhere to “energy rules” regarding energy expression (McDaniel, 2011). If this is the case, we argue that the influence of a leader’s passion on followers work passion through follower relational energy likely differs across cultures.

Energy, in its high intensity and effect, can impact differently in Western and non-Western cultures. Typically, the Western cultures tend to emphasize the importance of personal needs, individual rights, equal rights and opportunities and deemphasize the hierarchical status differences (i.e., low power distance orientation (Hofstede, 1983; Hofstede et al., 2010). These

cultural values make participative interaction the imperative norm within Western culture (Vogel et al., 2015) where individual achievement, vocalizing independent thought and enthusiastic expression of emotions (Earley & Gibson, 1998) and energetic attitudes of employees are valued (Tsai et al., 2006). Consequently, when a cultural setting demonstrates a low power distance orientation, individualistic value orientation, and egalitarianism, it can facilitate individuals to exert high levels of intensity in the energy expression.

On the other hand, the Confucian Asian cultures tend to emphasize hierarchical status differences (i.e., high power distance orientation), deference to authority, the legitimacy of supervisors' control over their subordinates, and interdependence of the group over independent thought (i.e., collectivistic) as a way of maintaining social order (Hofstede et al., 2010). Such Asian cultural values may influence how employees display their passion for work even if they feel it, resulting in low arousal positive states (i.e., being calm, relaxed, serene) (Tsai et al., 2006). For example, a leader within an Asian culture is less likely to passionately discuss their level of work motivation with or in front of their subordinates. Although the subordinates may observe that the leader is passionate about their work, the crossover can be weaker as the cultural context influences the behavior of the interacting partners and influence the relational energy subordinates may feel. Hence, in such a cultural setting (e.g., high power distance orientation, and collectivistic), the focal individual would likely display subtle forms of energy to abide by the social norms. In other words, what is considered as enthusiastic and energizing in one culture might be perceived differently in another culture.

As a consequence, the energizers may display normatively appropriate energy, which abides by the 'energy rules' of the cultural setting. These arguments support that the high, enthusiastic state of energy may not be socially conducive in all cultures. In consideration of the

social norms, leaders may choose to display behaviors and emotions that fit within the cultural norms and the social context. Therefore, we argue that the cultural orientation and value system can affect the functioning of relational energy of the focal person expressing relational energy (energizer) and how the expression occurs (McDaniel, 2011).

Culture plays a vital role in shaping leader-follower interpersonal dynamics (Brislin, 2000; Hofsteds, 1980; Vogel et al., 2015). Same emotions and behaviors from leaders can have a different outcome on followers depending on the culture. For example, an empowering leadership approach can motivate followers in Anglo culture (i.e., the U.S.A.), but might be less effective in other countries and cultures (Robert, Probst, Martocchio, Drasgow, & Lawler, 2000; Triandis, 2002). Moreover, the context in which followers are embedded influences the nature of how they perceive and react to certain leader behaviors (Vogel et al., 2015). Social norms are elemental in the social nature of the workplace and explain the functionality of relational energy by asserting social categories and roles. People tend to behave in a way that pertains to their self-perceived categories of membership. McDaniel (2011) says “if they perceive themselves to be a salesperson, they will express a level of relational energy that they perceive to be normal for salespeople, in accordance with the relationship and contextual features of a client interaction” (p. 24).

Hierarchical status differences are emphasized differently across cultures (Vogel et al., 2015). For example, the Confucian Asian cultures (i.e., China, Singapore, Taiwan) emphasizes hierarchical status differences (Hofstede et al., 2010; Markus & Kitayama, 1991) while Western cultures (e.g., Australia, U.S.A.) deemphasizes hierarchical status differences and encourage participative interactions between high- and low-status individuals (Hofstede, 1983). Thus, the resultant relational energy generated in an interaction with a passionate leader may vary across

cultures. Passionate leaders, in the interaction with followers, may choose to display their passion with a level of energy, deemed appropriate for a leader to express in that culture, and may or may not be the actual energy they feel. Leaders of Westerns culture may display their passion enthusiastically in a participative interaction with followers while in somewhat different Confucian Asian, the display of energy by a passionate leader may be more subtle and the interacting partners interact in a way that follows the organizational hierarchy.

McDaniel (2011) could not find robust support for variations of relational energy across culture (American vs. Australian culture) but highlighted that a limitation of the study was the lack of diversity in the sample. We employ two distinct cultural settings, i.e. Anglo vs. Confucian Asian culture and answer the call made by McDaniel (2011) to consider different cultural settings (e.g., Anglo and Confucian Asian). Cultural orientations influence the exchange and effectiveness of relational energy; thus, the focal individual (leader), abiding by culture and social norms of energy expression, expresses energy. This energy is shared, and considered as a resource, and is exchanged with the interaction partner and thus becomes relational energy generating a capacity for action in the interaction partner (i.e., follower; McDaniel, 2011). We propose culture as a factor that can moderate the level of energy expressed and thus shape the social processes of relational energy. We focus on two cultural orientations, i.e. Anglo vs. Confucian Asian culture to determine the effects of a leader's work passion on relational energy generated in followers, and propose the following hypothesis:

Hypothesis 2: Culture moderates the relationship of leader's work passion and follower's relational energy such that the direct relationship will be stronger for followers from the Anglo culture than the followers from the Confucian Asian culture.

In summary, we propose that leaders of Anglo cultures unperturbedly display work passion with high intensity and enthusiasm while interacting with their followers and generate a relational energy mechanism of high valence in them. This relational energy received by followers will generate a capacity of action, motivation, and interest in them, i.e., a heightened sense of work passion. Alternatively, we also theorize that leaders of Confucian Asian culture display a subtle form of work passion deemed appropriate for their hierarchical status while interacting with followers. Hence, a leader's work passion will have lesser influence in generating relational energy and ultimately work passion in followers in such a cultural setting. The process of relational energy is fueled by individual states (e.g., subjective energy felt due to an individual's passion for work), which are filtered through cognitive processes (e.g., conforming to cultural norms) before being expressed. This expression then affects proximate others, yielding relationship and work outcomes (e.g., development of work passion in followers; McDaniel, 2011). We, thus, propose the following hypothesis.

Hypothesis 3: Culture moderates the indirect relationship of leader work passion and follower work passion via follower relational energy such that the indirect relationship will be stronger for followers from the Anglo culture than the followers from the Confucian Asian culture.

Method

To test our moderated mediation model of work passion, we collected a two-phase data from working Master of Business Administration (MBA) students of public sector universities of two Confucian Asian countries (China and Singapore) and two Western Anglo countries (Canada and Australia). We did so for several reasons. First, this approach permitted us to target individuals from a wide range of organizations in each country and to confirm the diversity of our study's

sample (McDaniel, 2011) while increasing the generalizability of our study's results (Vogel et al., 2015). Second, following the recommendations of Tsui et al. (2007), it enabled us to minimize differences in relative income, job level, and social class across cultural regions. By doing so, we distributed 284 English surveys to working MBA students of two Confucian Asian countries (China and Singapore) and 319 English surveys to two Western countries (Canada and Australia) respectively.

We sent a detailed email outlining the purpose of the survey, URLs (Uniform Resource Locators) of Time 1 and Time 2 questionnaires, and an assurance of anonymity to the admission office of the respective universities to conduct the multi-wave study. The assistant director of the admission office of each university distributed the survey to the MBA students. To reduce common method variance (Podsakoff, MacKenzie, & Podsakoff, 2012), we adopted a longitudinal research design with two stages, with a time lag of one month. Matching codes, including the participant's two-digit date of birth, the two-digit month of birth, and mothers' maiden name, were used to link the two-wave questionnaires. In addition, for each submitted survey, we recorded the IP address of the computer used by the participant and the starting and finishing time of completing the survey. We compared these data (i.e., two-digit date of birth, the two-digit month of birth, mothers' maiden name, and IP address of the computer) of each participant to ensure the same participant completed the surveys at two different times.

The targeted participants were all students undertaking an MBA in English. According to Zander et al., (2011), bilingual working respondents' answers are similar whether they respond to the survey instruments in their native language or English. Therefore, we administered surveys in English. Our approach allowed us to avoid problems associated with the process of translation-and-back translation (Brislin, 1980). To ensure respondents adequately understood the content of

the survey instrument, we asked them to report the extent to which they understood the survey on a 4-point scale ranging from “I did not understand any of the survey” to “I understood the entire survey.” Only nine respondents indicated that they understood less than the entire survey. Following the protocols in previous studies (Vogel et al., 2015), these data points were removed before the analysis.

We also excluded those participants responses from the final sample who reported that (a) they strongly identified with another culture other than where they are currently enrolled, located, or employed or (b) belong to non-Confucian Asian countries but provide their ratings for Confucian Asian sample, or (c) belongs to non-Western Anglo countries but responded for Western Anglo sample. We excluded these responses as according to Hofstede et al., (2010), individual’s cultural identity shapes his/her actions, thoughts, perceptions, and behaviors which can create a bias while rating the questionnaire. Therefore, our final sample consists of a total of 385 responses, including 265 responses from two Western Anglo countries (Canada and Australia) and 120 responses from two Confucian Asian countries (China and Singapore).

Measures

Work passion: We used a 19-item Likert scale (1 = strongly disagree, and 5 = strongly agree) to measure the participants (leaders and followers) level of work passion. We adopted the scale from the work of Vallerand and Houliort (2003) which is appropriate to collect data or responses from different cultures (Burke et al., 2015; Butt et al., 2019). At time 1, we asked the respondents to rate the level of work passion of their respective managers at the workplace. The sample items include, “the urge is so strong, [respective manager name] cannot help himself/herself from doing his/her work,” and “[respective manager name] work is harmonious with other activities in his/her life.” At time 2 (right after the one week of time 1), we used the

same 19-item Likert scale and asked the respondents to rate their level of work passion. The sample items include, “my work is harmonious with other activities in my life,” “the urge is so strong, I can’t help myself from doing my work,” and “my work is harmonious with other activities in my life.”

Relational energy: At time 2, we measured the followers’ relational energy by adopting the validated 5-item Likert scale (1 = strongly disagree and 5 = strongly agree) developed by Owens et al. (2016) from the work of McDaniel (2011). The items include, “I feel invigorated when I interact with this person [respective manager name],” “After interacting with this person [respective manager name] I feel more energy to do my work,” “I feel increased vitality when I interact with this person [respective manager name],” “I would go to this person [respective manager name] when I need to be pepped up,” “After an exchange with this person [respective manager name] I feel more stamina to do my work.”

Culture: As mentioned earlier, we grouped the participants’ responses into two groups: Confucian Asian culture and Anglo culture. In line with this, we followed the procedures and recommendations of Spector et al. (2007); Spector et al. (2004); and Vogel et al. (2015) to measure culture as a dummy variable. Therefore, by doing so, we coded the participants’ responses from the groups, that are, Confucian Asian sample and Anglo sample as 1 = Anglo responses and 0 = Confucian Asian responses.

Demographic and Control variables: We controlled the participants’ gender since female employees as compared to male employees are generally more relational oriented at the workplace and may thus seek more relational connections with their respective leaders that are motivating (Eagly, 2009). We controlled for the participants’ age that may influence our hypothesized relationships because younger employees as compared to older employees have reported more

relational energy at the workplace, and, productivity and vitality also have been reduced with age (Owens et al., 2016; Skirbekk, 2008). Finally, we controlled for the participants' tenure with their respective leaders, and also tenure with their organizations to account for the possibility that employees who are in their honeymoon phase are simply enthusiastic and motivated about working in their new job. Following previous studies (e.g., Shillamkwese, Tariq, Obaid, Weng, & Garavan, 2020; Tariq & Weng, 2019; Tariq, Weng, Ilies, & Khan, *in press*), we considered and measured all the categorical variables as dummy variables (i.e., gender was coded 1 = Male, 2 = Female; age was coded 1 = under 18 years, 2 = 19-25 years, 3 = 26-33 years, 4 = 34-41 years, 5 = 42-49 years, 6 = more than 49 years; tenure with the leader was coded 1 = less than 1 years, 2 = 1-2 years, 3 = 3-4 years, 4 = more than 4 years; and tenure with the organization was coded 1 = less than 1 years, 2 = 1-2 years, 3 = 3-4 years, 4 = more than 4 years).

Results

Descriptive statistics

Table 1 presents the descriptive statistics (i.e., Standard deviations, means, and alpha internal consistency reliabilities), and bivariate correlations among all the latent variables in our study. As predicted, we found preliminary support for our hypothesized relationships. Leader work passion was positively correlated with follower relational energy ($r = 0.32, p < 0.01$) and follower work passion ($r = 0.47, p < 0.01$). Moreover, follower relational energy was positively correlated with follower work passion ($r = 0.39, p < 0.01$).

Following previous studies (Burke and Fiksenbaum 2009; Burke et al. 2014; Astakhova 2014; Podsakof et al. 2000; Vallerand and Houliort 2003), we controlled for certain demographic variables (i.e., gender, age, tenure with the leader, and tenure with the organization). We found initial support between the study's control variables and latent demographic variables (i.e.,

gender, age, tenure with the leader, and tenure with the organization) (see Table 1). For example, participants' age was positively correlated with follower relational energy ($r = 0.20, p < 0.01$) and follower work passion ($r = 0.59, p < 0.01$) and negatively correlated with leader work passion ($r = -0.36, p < 0.01$). Participant's tenure with leader was positively correlated with leader work passion ($r = 0.12, p < 0.05$) and follower work passion ($r = 0.17, p < 0.01$). Participant's tenure with organization was positively correlated with leader work passion ($r = 0.20, p < 0.01$) and follower work passion ($r = 0.22, p < 0.01$). Nevertheless, formal mediation analysis (Table 2) and the formal moderated mediation analysis (Table 3) showed insignificant relationships between control variables and latent variables.

>Please insert Table 1, about here<

Formal mediation test

Table 2 provides the findings of the formal mediation test of our study. We followed the recent studies (Hongbo, Waqas, & Tariq, 2019; Shillamkwese et al., 2020; Tariq, Weng, Garavan, Obaid, & Hassan, 2020) and the recommendations of Preacher, Rucker, and Hayes (2007) and Preacher, Zyphur, and Zhang (2010) to perform the analysis of the formal mediation relationship of our study (i.e., Hypothesis 1). By doing so, we used Mplus software (Muthén & Muthén, 1998-2010) to run Model 4 (see Preacher et al., 2007) and **after controlling participant's gender, age, tenure with the leader, and tenure with the organization** we found that leader work passion was positively related to follower relational energy ($r = 0.57, SE = 0.08, t = 7.21, p < 0.001, 95\% CI [0.44, 0.70]$) and follower work passion ($r = 0.68, SE = 0.04, t = 18.99, p < 0.001, 95\% CI [0.62, 0.74]$). Follower relational energy was positively correlated with follower work passion ($r = 0.24, SE = 0.03, t = 9.04, p < 0.001, 95\% CI [0.20, 0.29]$). Moreover, the direct effects of leader work passion on follower work passion ($r = 0.68, SE = 0.04, t = 18.99, p < 0.001, 95\% CI [0.44,$

0.70]), the indirect effects of leader work passion on follower work passion via follower relational energy ($r = 0.14$, $SE = 0.03$, $t = 5.34$, $p < 0.001$, 95% CI [0.10, 0.18]), and the total effects of leader work passion on follower work passion via follower relational energy ($r = 0.83$, $SE = 0.04$, $t = 21.03$, $p < 0.001$, 95% CI [0.76, 0.89]) provide support for our Hypothesis 1, that is, follower's relational energy mediates the relationship of leader's work passion and follower's work passion.

>Please insert Table 2, about here<

Formal moderated mediation test

Table 3 provides the findings of the formal moderated mediation test of our study. We, again, followed the recommendations of Preacher et al. (2007) and Preacher et al. (2010) to perform the analysis of the formal moderated mediation relationship of our study. We used Mplus software to run Model 8 (see Preacher et al., 2007) to **control for participant's gender, age, tenure with the leader, and tenure with the organization**. We found that leader work passion was positively related to follower relational energy ($r = 0.48$, $SE = 0.09$, $t = 5.59$, $p < 0.001$, 95% CI [0.34, 0.62]) and follower work passion ($r = 0.66$, $SE = 0.04$, $t = 16.27$, $p < 0.001$, 95% CI [0.59, 0.72]). Follower relational energy was positively correlated with follower work passion ($r = 0.24$, $SE = 0.03$, $t = 8.79$, $p < 0.001$, 95% CI [0.20, 0.28]). Moreover, the interaction term of leader work passion and culture (i.e., Leader work passion X culture) was positively related to follower relational energy ($r = 0.29$, $SE = 0.13$, $t = 2.29$, $p < 0.05$, 95% CI [0.08, 0.50]). **Results of the cross-cultural moderated mediation model of work passion within the leader-follower relationship are also demonstrated in Figure 2.** Moreover, we followed the recommendations of Aiken and West (1991) and Cohen, Cohen, West, and Aiken (2003) to plot the interactive term of leader work passion X culture (i.e., $r = 0.29$, $SE = 0.13$, $t = 2.29$, $p < 0.05$, 95% CI [0.08,

0.50]) (see Figure 3), and probed with a simple slope test (Preacher, Curran, & Bauer, 2006), and found that the relationship of leader work passion and follower relational energy was stronger for followers from the Anglo culture ($r = 0.80, t = 6.87, p < 0.001$) than the followers from the Confucian Asian culture ($r = 0.54, t = 9.28, p < 0.001$). Thus, we found support for our Hypothesis 2, that is, culture moderates the relationship of leader's work passion and follower's relational energy such the direct relationship will be stronger for followers from the Anglo culture than the followers from the Confucian Asian culture.

>Please insert Table 3 and Figure 2 & 3, about here<

Table 4 provides the results of conditional direct, indirect and total effects of leader work passion on follower work passion via follower relational energy at values of culture (i.e., Anglo culture vs. Confucian Asian culture) across three levels (i.e., at -1 SD, M, and $+1$ SD). We found that the direct effects of leader work passion on follower work passion was stronger and significant for Anglo culture ($r = 0.75, SE = 0.05, t = 14.83, p < 0.001, 95\% CI [0.67, 0.84]$), and weaker and significant for Confucian Asian culture ($r = 0.56, SE = 0.08, t = 7.01, p < 0.001, 95\% CI [0.43, 0.69]$). Moreover, we found that the indirect effects of leader work passion on follower work passion via follower relational energy was stronger and significant for Anglo culture ($r = 0.18, SE = 0.04, t = 5.15, p < 0.001, 95\% CI [0.13, 0.25]$), and weaker and insignificant for Confucian Asian culture ($r = 0.04, SE = 0.04, t = 1.01, ns, 95\% CI [-0.03, 0.12]$). Finally, the total effects of leader work passion on follower work passion via follower relational energy was stronger and significant for Anglo culture ($r = 0.94, SE = 0.06, t = 15.58, p < 0.001, 95\% CI [0.83, 1.03]$), and weaker and significant for Confucian Asian culture ($r = 0.60, SE = 0.09, t = 6.38, ns, 95\% CI [0.45, 0.76]$). Thus, we found support for our Hypothesis 3, that is, culture moderates the indirect relationship of leader work passion and follower work passion via

follower relational energy such that the indirect relationship will be stronger for followers from the Anglo culture than the followers from the Confucian Asian culture.

>Please insert Table 4, about here<

Discussion

This study integrated relational energy mechanism with the framework of work passion using a cultural orientation approach to explain nuanced relationships between the leader-follower work passion. The employers are encouraged to focus on cultivating passion within their people to boost employee recruitment, retention, and commitment (Perttula & Cardon, 2011) to sustain the agility based workplace demands. Organizations can make sustained performance gains when they cultivate passion amongst their employees (Hagel, Brown, Ranjan, & Byler, 2014, p. 1), and that “without that passion, companies will not find sustained performance improvement” (Hagel, Brown, Wooll, & Ranjan, 2017, p. 3). Thus, practitioners are progressively searching for approaches that can fuel up passion in employees.

Extant research has revealed various mechanisms of crossover of work passion from the leaders to their followers (e.g., see Butt et al., 2019; Li et al., 2017). Nevertheless, scholars have called for more attention to examine the boundary conditions of these relationships. In response to this call, the current study sought to examine the conditions under which leaders work passion generates relational energy in followers and subsequently increases their level of work passion. By doing so, we developed and tested a theoretical model using a cross-cultural examination, that is, collected the sample of two Confucian Asian countries (China and Singapore) and two Anglo countries (Canada and Australia). Our study yielded essential findings that contribute to the understanding of the processes, functions and role of relationships in organizational life in general, and specifically on employee work passion while making cultural considerations.

Theoretical and Practical implications

Being passionate about work is a crucial attribute of exemplary employees, and there is a need to explore various mechanisms that can result in a generation of work passion in employees. We found that passionate leaders were able to generate relational energy in their followers when they interacted with them. Those followers with stronger relational energy, in turn, expressed greater work passion. Relational energy generated during interaction in followers thereof generates a capacity of action, motivation, and interest in them, i.e., a heightened sense of work passion. These findings illustrate the significance of dyadic relationships of leaders and followers, which serves as a powerful source of revitalization, particularly by making followers more passionate about their work.

Relational energy is a construct that could characterize many types of relationships, but we specifically focus on the dyadic relationship between the leader-follower as leaders and followers play numerous roles in influencing each other. The integration of existing leadership constructs and work passion implies that leaders' work passion can crossover to their followers. We further contribute to leadership literature by revealing that the energy resulting from the leader-follower dyadic interaction is one such mechanism that is associated with changes in follower work passion. We identify the leaders as energy brokers who may enhance follower work passion by energizing them in interpersonal interactions. This affixes to the leadership literature by identifying specific interpersonal effects that leaders can have on followers through the transfer of emotional energy. This research adds a new facet to our understanding of both the value of leader-follower relationships, as well as the extent of opportunities leaders possess to influence their subordinates positively on a regular basis.

Second, our study extends the theory by explaining the boundary conditions of work passion-relational energy relationship. Using a cultural approach, we found that leader-follower interactions generated higher relational energy in followers and ultimately higher work passion in followers from Anglo culture (e.g., low power distance orientation, individualistic, egalitarianism) rather than those from Confucian Asian culture (e.g., high power distance orientation, and collectivistic). We interpret this as an indication that leaders in the former culture express the felt energy, whereas those in latter culture make cultural considerations before expressing energy, hence the resultant relational energy in followers will vary. As we theorized, energizers display normatively appropriate energy, which abides the “energy rules”. Subjective energy felt by the sender fuels relational energy in the interacting partner, but the giver first filters it such that it conforms to cultural norms and then expresses the culturally appropriate energy. These findings are consistent with existing literature that Western Anglo-cultures assent the expression of emotions and high arousal positive states (i.e., being enthusiastic, excited, energetic), while Confucian Asian cultures values low arousal positive states (i.e., being calm, relaxed, serene; Tsai et al., 2006). While existing research revealed a crossover of work passion from leaders to followers, the studies lack the consideration of the cultural factor. The finding of the present study moves the field beyond general notions of leader-follower work passion transference by incorporating culture as a critical boundary condition of work passion crossover.

Third, our study also contributes to how followers perceive the interaction and how it influences the relational energy received. Followers provide the relational energy ratings instead of leaders (Owens et al., 2016) and thus, this measure of relational energy more directly captures follower perspectives and interpretations. Whether or not a follower perceives interactions with

the leader as energizing determines the level of work passion that outcomes from the interaction. Relational energy depends not just on the givers (Leaders) but also on the receivers (Followers) of the energy. Consistent with our theorizing, followers in Western Anglo cultures reported higher levels of relational energy generated and subsequently scored higher on work passion ratings than the Confucian Asian culture followers. How both of the interacting partners view the interaction, affects the outcomes of such interaction. Different cultures varyingly perceive hierarchal status differences and individuals (Leaders and followers) make cultural considerations about their behavior while interacting. Therefore, 'Cultural norms can influence the cognitive and affective factors of a particular interaction and the resultant level of follower work passion.

We also offer valuable implications for managers and Human Resource (HR) practices by providing an understanding of empirical intersections between culture, energy and work passion. In recent years, passion has increasingly become a core characteristic of an exemplary performer and practitioners emphasize the importance of passion in attaining higher job performance (Astakhova, 2015; Astakhova & Porter, 2015; Li et al., 2017). The core proposition advanced in the current research is that passionate leaders can drive high and sustained performance while motivating the people they lead (Butt et al., 2019). In accordance with the recent studies (Bakker et al., 2009; Li et al., 2016), our findings also support the notion that leaders can influence the behavior and attitudes of their subordinates to a great deal. Hence igniting passion in the managerial level employees is crucial in overall organizational success, as it spirals down to followers through the leaders. Therefore, organizations should implement specific strategies, and policies and practices that foster the leader-follower work passion relationship. For example, organizations can efficiently and effectively nurture passion in their employees by recruiting and

selecting those candidates who not only have technical skills but also have the ability and inclination to work with others. Moreover, beyond recruiting and selection decision, organizations should provide coaching and constructive feedback to employees (Bakker & Xanthopoulou, 2009; Burke et al., 2015) that make their work interesting (Vallerand & Houliort, 2003), and develop mentoring relationships to foster a passion for work in their employees.

Within an organizational framework, the interactions happening between individuals (e.g., supervisor, peers) affect the overall work experience (Carlson, Ferguson, Perrewé, & Whitten, 2011). Passionate individuals can provide an energy that helps in shaping their work-related attitudes and behaviors as well as the people they interact with (Vallerand et al., 2007). Further, as highlighted in relational energy literature, interactions with energizers are more appealing rather than de-energizers (Owens et al., 2016). Thus Human Resource Development (HRD) practitioners can implement appropriate behavioral interventions (such as training or coaching) that aim at increasing the leaders' interpersonal skills and their awareness of the behavioral impact they have on their followers' emotions and behaviors (Ahmad, Tariq, Weng, Shillamkwese Samson, & Sohail, 2019; Butt et al., 2019; J. Li et al., 2017; Tariq & Ding, 2018; Tariq & Weng, 2018; Tariq et al., *in press*). Such training will make the interactions between leaders and followers more meaningful and energizing. Relational energy generated in interpersonal interactions can be a crucial antecedent of employee passion and organizations at large can benefit from such training.

In addition, HRD practitioners need to consider not only the effectiveness of interactions but also the broader cultural context in which the interactions take place and how that context shapes them. Individuals tend to retain their cultural identities and values that determine who they are, what they think, how they think it and practitioners need to consider these factors,

especially in a diverse workforce (Burke et al., 2015). Organizations must make policies that are considerate of cultural awareness and cultural sensitivity and provide appropriate supportive social resources to employees (Vogel et al., 2015). Our research provides a practical insight about individual differences (cultural context) under which relational energy mechanism can work, potentially informing selection processes, e.g., selecting relational energizers for the critical position but those individuals that fit well with the cultural context. Managers can make recruitments considering the cultural orientation of employees for the specific position such that they have the right environment that helps to foster work passion and career growth. Culture indicates the general orientation of knowledge of any individual that plays an influential role in a person's attitude and behavior. Thus, it is crucial to find employees with a fundamental mindset, which is the right fit with organizational values and culture.

Limitations and future directions

Despite the theoretical and managerial implications of our study, we provide potential opportunities for future research. The first limitation of our study lies in the static approach of work passion that was adapted in this research. We measured the between-individual effect of work passion. However, in light of recent research, with-in person differences should be accounted for the construct of work passion. It may be that individuals feel different levels of work passion on a daily basis. We encourage researchers to focus on testing within-person variations in an individual's level of work passion in future studies. Development of alternative methodological approaches could probe a deeper understanding of work passion. For example, daily diary studies may provide promising avenues to learn about the momentary approach of work passion and its relationship to desirable workplace outcomes.

A second limitation is the examination of crossover in one direction, i.e., leaders to followers. However, crossover research highlights the two-way nature of the process where the behaviors, attitudes and emotions of followers can crossover to leaders as well. Findings of recent empirical studies corroborate the fact that both leaders and followers can stimulate work passion in each other through crossover (Butt et al., 2019). Similarly, the construct of relational energy centers on the conception that interactions with proximate others generate relational energy when they share their emotional energy with the interacting partners. It is possible that any interaction in the workplace can help individuals attain relational energy. Thus, it can be an interesting avenue for future research to consider other types of workplace relationships and investigate if similar associations exist with other types of relationships, such as employees receiving relational energy from peers or leaders receiving relational energy from subordinates.

Third, although this paper proposed a cross-cultural moderated mediation model of work passion and analyzed the holistic process of work passion transference, the study did not focus on the possible role of the two-dimension of work passion (harmonious passion and obsessive passion) separately. We followed the recent work of Li et al. (2017) and Butt et al. (2019) which examined work passion as a holistic construct and used Vallerand and Houliort (2003) 19-item work passion survey tool. However, several studies (e.g., see Astakhova, 2015; Burke, Astakhova, & Hang, 2015; Ho, Kong, Lee, Dubreuil, & Forest, 2018) indicate that harmonious passion and obsessive passion have different qualities and were linked to different outcomes (e.g. positive outcomes for harmonious passion and less favorable for obsessive passion). Thus, future researchers could consider the role of harmonious passion and obsessive passion separately, while examining the relationship between a leader's work passion on the follower's work passion via follower's relational energy at work.

Fourth, in our study, we did the comparative study to test the cross-cultural (Anglo culture vs. Confucian Asian culture) moderated mediation model of work passion and did not include other possible factors that may influence the proposed model. For example, although our preliminary analysis (see Table 1), found support between the study's control variables (i.e., participants' gender, age, tenure with the leader, and tenure with the organization) and latent variables (i.e., leader work passion, follower relational energy, and follower work passion), the formal mediation analysis (Table 2) and the formal moderated mediation analysis (Table 3) showed insignificant relationships between control variables and latent variables. Therefore, we encourage future researchers to test the comprehensive model of work passion by testing the relationships between participant's gender, age, tenure with the leader, and tenure with the organization with work passion and relational energy.

Furthermore, future research must take caution about generalizing beyond this study. We incorporated two different cultural orientations and provide rich information, for instance, about the nature of work passion and relational energy in both Anglo and Confucian Asian cultures. Conducting research across various global contexts by examining single organizations of different sizes, industries, and countries can contribute to the generalizability and refinement of this particular framework of work passion.

Lastly, the present study constitutes a contribution to work passion crossover by focusing on relational energy as a mediating mechanism. Future studies may explore other possible mechanisms, which will explain a crossover of work passion within the leader-follower dyad in particular and within the individuals working in the same social setting in general. The proposed blueprint of the mechanisms that help to explain how work passion develops in individuals is still

in the preliminary phase of research. Certainly, other mechanisms explain how work passion forms and develops. Exploring such mechanisms can be a potential area for future research.

Conclusion

Companies frequently characterize exemplary employees as highly passionate; hence, the understanding of processes that foster work passion in employees is crucial for contemporary organizations. The corollary of something as minor as an interaction happening at the workplace is a momentum that can lead to a passionate workforce. The research presented here expands our knowledge about how passionate leaders can set off relational energy in their followers, which spirals down their passion to their followers. It highlights the importance of both interpersonal factors (relational energy) and contextual cues (cultural norms) in the advancement of work passion in employees. By doing so, our study demonstrates that the positive association between the leader and follower work passion is more normative in the Anglo cultures than the Confucian Asian cultures. As a consequence, followers from the Anglo cultures than the followers from the Confucian Asian culture perceived more relational energy from their respective passionate leaders who ultimately fuel up with their higher level of work passion. In practical terms, the research presented here points to the benefits of nurturing passionate and energizing leadership in a time when understanding and promoting work passion is essential for sustained performance improvement.

Ethics statements***Studies involving animal subjects***

Generated Statement: No animal studies are presented in this manuscript.

Studies involving human subjects

Generated Statement: No human studies are presented in this manuscript.

Inclusion of identifiable human data

Generated Statement: No potentially identifiable human images or data is presented in this study.

Data availability statement

Generated Statement: The datasets generated for this study are available on request to the corresponding author.

Conflict of Interest

The author(s) declared no potential conflicts of interest concerning the research, authorship, and/or publication of this article.

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Table 1

Intercorrelations, descriptive statistics, and estimated reliabilities among the latent variables

Variables	M	SD	1	2	3	4	5	6	7	8
1. Gender ^a	1.49	0.50	--							
2. Age ^b	3.73	0.99	0.06	--						
3. Tenure with the leader ^c	3.19	0.97	0.08	0.18**	--					
4. Tenure with the organization ^d	3.02	0.95	-0.11*	0.13**	0.29**	--				
5. Culture ^e	0.66	0.46	-0.01	-0.09	-0.02	0.06	--			
6. Leader work passion	3.54	0.56	-0.06	-0.36**	0.12*	0.20**	-0.05	(0.82)		
7. Follower relational energy	3.03	0.77	-0.04	0.20**	0.04	0.05	-0.04	0.32**	(0.79)	
8. Follower work passion	3.51	0.57	-0.02	0.59**	0.17**	0.22**	-0.03	0.47**	0.39**	(0.88)

Notes: $N = 385$ responses (265 from Anglo countries and 120 from Confucian Asian countries); Significance at: * $p < .05$; ** $p < .01$; the figures in parentheses are alpha internal consistency reliabilities.

^aGender was coded 1 = Male, 2 = Female;

^bAge was coded 1 = under 18 years, 2 = 19-25 years, 3 = 26-33 years, 4 = 34-41 years, 5 = 42-49 years, 6 = more than 49 years;

^cTenure with the leader was coded 1 = less than 1 years, 2 = 1-2 years, 3 = 3-4 years, 4 = more than 4 years;

^dTenure with the organization was coded 1 = less than 1 years, 2 = 1-2 years, 3 = 3-4 years, 4 = more than 4 years;

^eCulture was coded 0 = Confucian Asian culture, 1 = Anglo culture.

Table 2

Results of mediation analysis

Antecedents	Follower Relational Energy					Follower Work Passion						
	B	SE	t	LLCI	ULCI	R ²	B	SE	t	LLCI	ULCI	R ²
						0.16***						0.71***
Constant	1.86	0.29	6.32***	1.38	2.35		0.46	0.13	3.47**	0.25	0.70	
Gender	-0.05	0.08	-0.67	-0.17	0.07		-0.03	0.03	-0.96	-0.08	0.02	
Age	-0.04	0.05	-0.72	-0.12	0.04		-0.06	0.02	-3.17**	-0.09	-0.03	
Tenure with the leader	-0.01	0.04	-0.15	-0.07	0.05		0.01	0.01	0.06	-0.03	0.02	
Tenure with the organization	-0.03	0.04	-0.95	-0.11	0.02		0.02	0.02	1.45	-0.01	0.06	
Leader work passion	0.57	0.08	7.21***	0.44	0.70		0.68	0.04	18.99***	0.62	0.74	
Follower relational energy	--	--	--	--	--		0.24	0.03	9.04***	0.20	0.29	
Results of direct, indirect, total effects												
Predictor						Effect	SE	t	LLCI	ULCI		
Direct effects												
Leader work passion on follower work passion						0.68	0.04	18.99***	0.62	0.74		
Indirect effects												
Leader work passion on follower work passion via follower relational energy						0.14	0.03	5.34***	0.10	0.18		
Total effects												
Leader work passion on follower work passion via follower relational energy						0.83	0.04	21.03***	0.76	0.89		

Notes: *N* = 385 responses (265 from Western Anglo countries and 120 from Confucian Asian countries); Significance at: ** *p* < .01; *** *p* < 0.001; LLCI = Lower level of the 95% confidence interval; ULCI = Upper level of 95% confidence interval.

Table 3

Results of the moderated mediated model analysis

Antecedents	Follower Relational Energy					Follower Work Passion						
	B	SE	t	LLCI	ULCI	R ²	B	SE	t	LLCI	ULCI	R ²
						0.17***						0.70***
Intercepts	3.61	0.26	13.42***	3.16	4.05		2.80	0.14	19.56***	2.58	3.05	
Gender	-0.07	0.07	-0.91	-0.19	0.05		-0.04	0.03	-1.13	-0.09	0.02	
Age	-0.04	0.05	-0.83	-0.12	0.04		-0.07	0.02	-3.25**	-0.10	-0.03	
Tenure with the Leader	-0.01	0.04	-0.15	-0.07	0.06		0.01	0.02	0.04	-0.03	0.03	
Tenure with the organization	-0.04	0.04	-0.98	-0.11	0.03		0.03	0.02	1.46	-0.01	0.06	
Leader work passion	0.48	0.09	5.59***	0.34	0.62		0.66	0.04	16.27***	0.59	0.72	
Follower relational energy	--	--	--	--	--		0.24	0.03	8.79***	0.20	0.28	
Culture	-0.07	0.08	-0.91	-0.19	0.06		-0.37	0.19	-1.92	-0.68	-0.05	
Leader work passion X Culture	0.29	0.13	2.29*	0.08	0.50		0.10	0.05	1.82	0.00	0.18	

Notes: $N = 385$ responses (265 from Anglo countries and 120 from Confucian Asian countries); Culture = Anglo culture vs. Confucian Asian culture; Significance at: * $p < .05$; ** $p < .01$; *** $p < 0.001$; LLCI = Lower level of the 95% confidence interval; ULCI = Upper level of 95% confidence interval.

Table 4

Results of the conditional direct, indirect, and total effects of leader work passion on follower work passion via follower relational energy at values of culture

Predictor	Mediator	Moderator	Effect	SE	t	LLCI	ULCI
<i>Conditional direct effects</i>							
Leader work passion on Follower work passion	--	<i>Culture at -1SD</i>	0.56	0.08	7.01***	0.43	0.69
Leader work passion on Follower work passion	--	<i>Culture at Mean</i>	0.66	0.04	16.27***	0.59	0.72
Leader work passion on Follower work passion	--	<i>Culture at +1SD</i>	0.75	0.05	14.83***	0.67	0.84
<i>Conditional indirect effects</i>							
Leader work passion on Follower work passion	<i>Follower Relational Energy</i>	<i>Culture at -1SD</i>	0.04	0.04	1.01	-0.03	0.12
Leader work passion on Follower work passion	<i>Follower Relational Energy</i>	<i>Culture at Mean</i>	0.11	0.02	4.50***	0.08	0.16
Leader work passion on Follower work passion	<i>Follower Relational Energy</i>	<i>Culture at +1SD</i>	0.18	0.04	5.15***	0.13	0.25
<i>Conditional total effects</i>							
Leader work passion on Follower work passion	<i>Follower Relational Energy</i>	<i>Culture at -1SD</i>	0.60	0.09	6.38***	0.45	0.76
Leader work passion on Follower work passion	<i>Follower Relational Energy</i>	<i>Culture at Mean</i>	0.77	0.04	17.90***	0.70	0.84
Leader work passion on Follower work passion	<i>Follower Relational Energy</i>	<i>Culture at +1SD</i>	0.94	0.06	15.58***	0.83	1.03

Notes: $N = 385$ responses (265 from Anglo countries and 120 from Confucian Asian countries); Culture = Anglo culture vs. Confucian Asian culture; Culture at $-1SD$ = Confucian Asian culture; Culture at $+1SD$ = Anglo culture; Significance at: *** $p < 0.001$; LLCI = Lower level of the 95% confidence interval; ULCI = Upper level of 95% confidence interval.

Figure 1

The proposed cross-cultural moderated mediation model of work passion

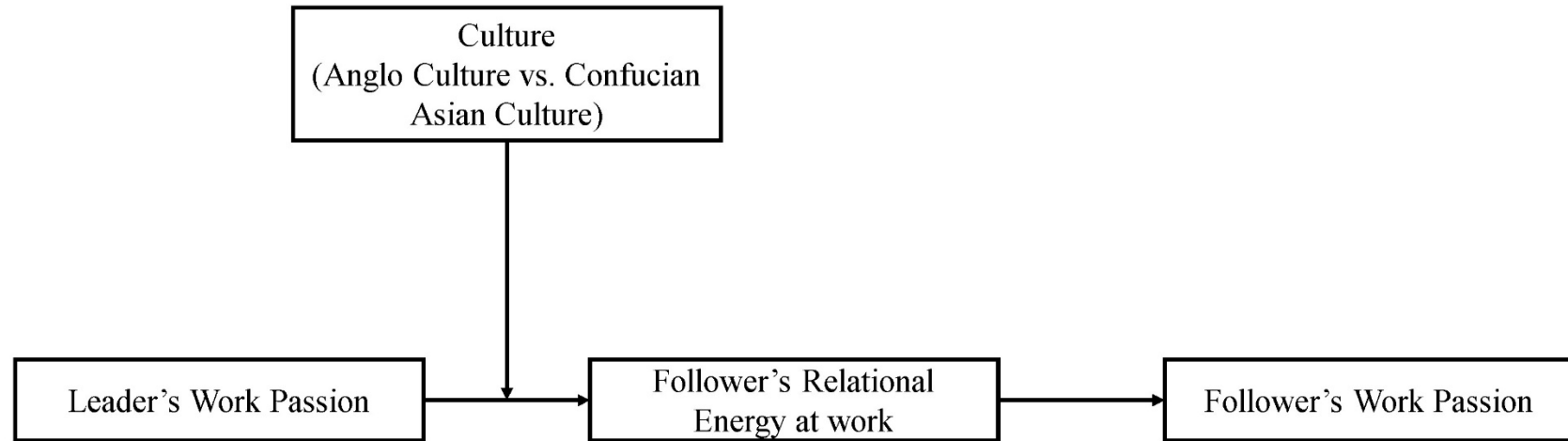
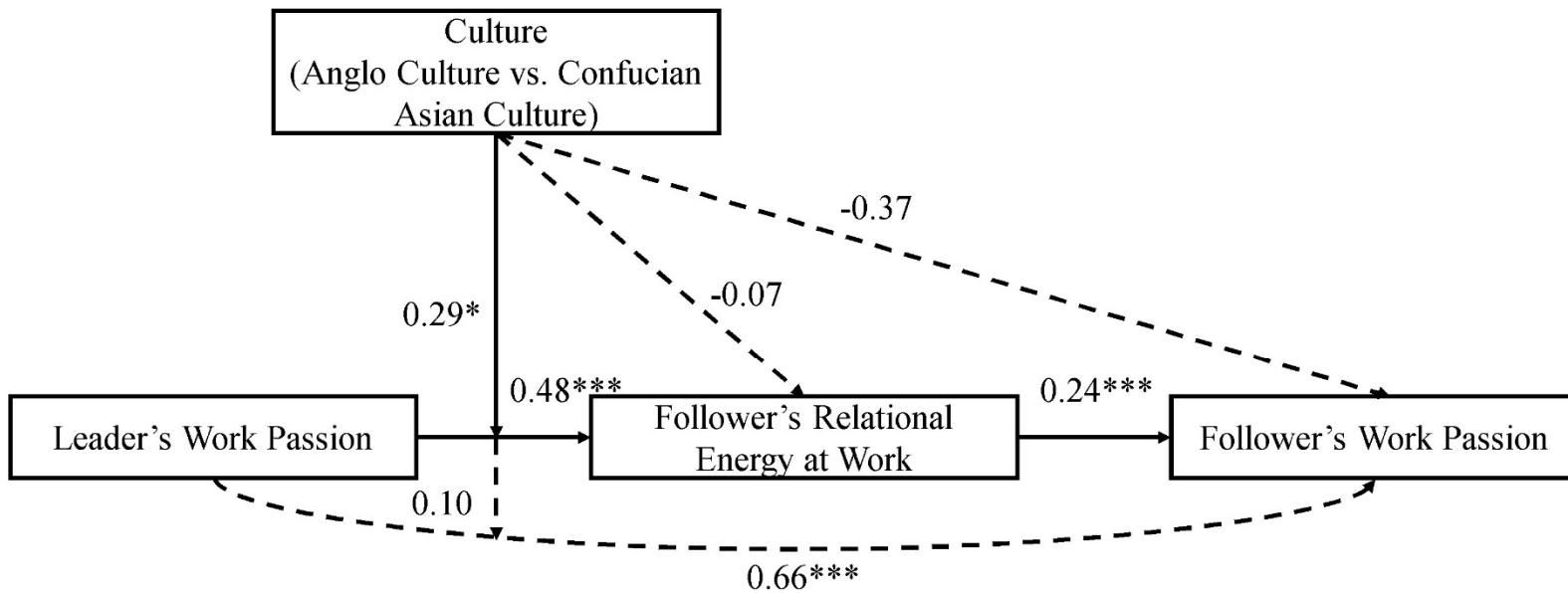


Figure 2

Results of the moderated mediation model



Notes: Solid lines indicate our formal hypothesized moderated mediation model;

* $p < 0.05$

*** $p < 0.001$

Figure 3

The interaction term of leader work passion and culture (Anglo culture vs. Confucian Asian culture) on follower relational energy

